

Dedication

To the divine soul who took birth in modern India by the name of 'Pandit Shriram Sharma Acharya' & 'Mata Bhagwati Devi Sharma'. A man who brought the concept of 'Yug Nirmana' by Thought Revolution. Pujya Gurudev Pandit Shriram Sharma Acharya was a combination of Vyasa as publishers of Vedas, Vishwamitra who made gayatri available to the common man and Vasishta of our time who invested his 'tapobala' for the upliftment of humanity.

A small token of respect to Reverend Pujya Gurudev Pandit Shriram Sharma Acharya

Introduction

Upanishadas are the treasure of ancient Indian wisdom. The word 'Upanishada' is derived from sanskrit words 'Up' and 'Nishada' which means the knowledge which makes you closer to the divine Bramhan. Upanishads are called as the essence of Vedas, however after contemplating on these divine verses one can find a golden combination of Gyana, Bhakti and Karma Yoga in them.

Swami Vivekanand used to say that Upanishads are the powerhouse of divine energy. Many times he has even expressed his desire that the new generation of India must dive deep in the sea of Upanishads to find the the real pearls of knowledge. A knowledge which transcends the physical boundaries and liberates the soul.

Keeping this vision before me I collected these verses and translations of Vedic Scholars from

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I feel great pleasure and satisfaction by being an instrument of presenting these wisdom pearls of Ancient India to the present and future India.

Acknowledgement

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- Rishi Achaya

॥ श्वेताश्वतरोपनिषत् ॥

ॐ सहनाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

प्रथमोऽध्यायः ।

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता
जीवाम केन क्व च सम्प्रतिष्ठा ।
अधिष्ठिताः केन सुखेतरेषु
वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

English Translation

1. The Brahma-students say: Is Brahman the cause?
Whence are we born? Whereby do we live, and whither do
we go? O ye who know Brahman, (tell us) at whose
command we abide, whether in pain or in pleasure?

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां न त्वात्मभावा-
दात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

English Translation

2. Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or he who is called the person (puruṣa, viṅñânâtmâ)? It cannot be their union either, because that is not self-dependent, and the self also is powerless, because there is (independent of him) a cause

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

English Translation

3. The sages, devoted to meditation and concentration, have seen the power belonging to God himself, hidden in its own qualities (guna). He, being one, superintends all those causes, time, self, and the rest.

तमेकनेमिं त्रिवृतं षोडशान्तं
शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं
त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥ ४ ॥

English Translation

4 6. We meditate on him who (like a wheel) has one felly with three tires, sixteen ends, fifty spokes, with twenty counter-spokes, and six sets of eight; whose one rope is manifold, who proceeds on three different roads, and whose illusion arises from two causes.

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां
पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां
पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥ ५ ॥

English Translation

5 We meditate on the river whose water consists of the five streams, which is wild and winding with its five springs, whose waves are the five vital breaths, whose fountain head is the mind, the course of the five kinds of

perceptions. It has five whirlpools, its rapids are the five pains; it has fifty kinds of suffering, and five branches.

सर्वाजीवे सर्वसंस्थे बृहन्ते
अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा
जुष्टस्ततस्तेनामृतत्वमेति ॥ ६ ॥

English Translation

6. In that vast Brahma-wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the self (in him) is different from the mover (the god, the lord).

When he has been blessed by him, then he gains
immortality.

उद्गीतमेतत्परमं तु ब्रह्म
तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा
लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ ७ ॥

English Translation

7. But what is praised (in the Upanishads) is the Highest Brahman, and in it there is the triad. The Highest Brahman

is the safe support, it is imperishable. The
Brahma-students, when they have known what is within
this (world), are devoted and merged in the Brahman, free
from birth

संयुक्तमेतत् क्षरमक्षरं च
व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृ-
भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

English Translation

8. The Lord (îsa) supports all this together, the perishable
and the imperishable, the developed and the
undeveloped. The (living) self, not being a lord, is
bound because he has to enjoy (the fruits of works); but
when he has known the god (deva), he is freed from all
fetters.

ज्ञाज्ञौ द्वावजावीशनीशावजा
ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्ममेतत् ॥ ९ ॥

English Translation

9. There are two, one knowing (îsvara), the other
not-knowing (gîva), both unborn, one strong, the other
weak; there is she, the unborn, through whom each man

receives the recompense of his works ; and there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahma.

क्षरं प्रधानममृताक्षरं हरः
क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्व-
भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

English Translation

10. That which is perishable is the Pradhâna (the first), the immortal and imperishable is Hara. The one god rules the perishable (the pradhâna) and the (living) self. From meditating on him, from joining him, from becoming one with him there is further cessation of all illusion in the end.

ज्ञात्वा देवं सर्वपाशापहानिः
क्षीणैः वलेशेर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे
विश्वैश्वर्यं केवल आप्तकामः ॥ ११ ॥

English Translation

11. When that god is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From meditating on him there arises, on the dissolution of the

body, the third state, that of universal lordship; but he only who is alone, is satisfied .

एतज्ज्ञेयं नित्यमेवात्मसंस्थं
नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा
सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

English Translation

12. This, which rests eternally within the self, should be known; and beyond this not anything has to be known. By knowing the enjoyer, the enjoyed, and the ruler, everything has been declared to be threefold, and this is Brahman.

वह्नेर्यथा योनिगतस्य मूर्तिर्न
दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य-
स्तद्वोभयं वै प्रणवेन देहे ॥ १३ ॥

English Translation

13. As the form of fire, while it exists in the under-wood, is not seen, nor is its seed destroyed, but it has to be seized again and again by means of the stick and the under-wood, so it is in both cases, and the Self has to be seized in the body by means of the pranava (the syllable Om).

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासादेवं पश्यन्निगूढवत् ॥ १४ ॥

English Translation

14. By making his body the under-wood, and the syllable
Om the upper-wood, man, after repeating the drill of
meditation, will perceive the bright god, like the spark
hidden in the wood.

तिलेषु तैलं दधिनीव सर्पि-
रापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽत्मनि गृह्यतेऽसौ
सत्येनैनं तपसायोऽनुपश्यति ॥ १५ ॥

English Translation

15. As oil in seeds, as butter in cream, as water in (dry)
river-beds, as fire in wood, so is the Self seized within the
self, if man looks for him by truthfulness and penance;

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ॥ १६ ॥

English Translation

16. (If he looks) for the Self that pervades everything, as
butter is contained in milk, and the roots whereof are

self-knowledge and penance. That is the Brahman taught
by the Upanishad.

द्वितीयोऽध्यायः ।

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १ ॥

English Translation

1 1. Savitri (the sun), having first collected his mind and
expanded his thoughts, brought Agni (fire), when he had
discovered his light, above the earth.

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥ २ ॥

English Translation

2. With collected minds we are at the command of the
divine Savitri, that we may obtain blessedness.

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ ३ ॥

English Translation

3. May Savitri, after he has reached with his mind the gods as they rise up to the sky, and with his thoughts (has reached) heaven, grant these gods to make a great light to shine.

युञ्जते मन उत युञ्जते धियो
विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक
इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४ ॥

English Translation

4. The wise sages of the great sage collect their mind and collect their thoughts. He who alone knows the law (Savitri) has ordered the invocations; great is the praise of the divine Savitri.

युजे वां ब्रह्म पूर्वं नमोभिर्विश्लोक
एतु पथ्येव सूरैः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये
धामानि दिव्यानि तस्थुः ॥ ५ ॥

English Translation

5. Your old prayer has to be joined with praises. Let my song go forth like the path of the sun! May all the sons of the Immortal listen, they who have reached their heavenly homes.

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।
सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥ ६ ॥

English Translation

6. Where the fire is rubbed, where the wind is checked,
where the Soma flows over, there the mind is born.

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्यम् ।
यत्र योनिं कृणवसे न हि ते पूर्तमक्षिपत् ॥ ७ ॥

English Translation

7. Let us love the old Brahman by the grace of Savitri; if
thou make thy dwelling there, the path will not hurt thee.

त्रिरुन्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्
स्रोतांसि सर्वाणि भयानकानि ॥ ८ ॥

English Translation

8. If a wise man hold his body with its three erect parts
(chest, neck, and head) even , and turn his senses with
the mind towards the heart, he will then in the boat of
Brahman cross all the torrents which cause fear.

प्राणान् प्रपीड्येह संयुक्तचेष्टः
क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं
विद्वान् मनो धारयेताप्रमत्तः ॥ ९ ॥

English Translation

9. Compressing his breathings let him, who has subdued all motions, breathe forth through the nose with gentle breath. Let the wise man without fail restrain his mind, that chariot yoked with vicious horses.

समे शुचौ शर्करावह्निवालिका-
विवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुपीडने
गुहानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

English Translation

10. Let him perform his exercises in a place level, pure, free from pebbles, fire, and dust, delightful by its sounds, its water, and bowers, not painful to the eye, and full of shelters and caves.

नीहारधूमार्कानिलानलानां

खद्योतविद्युत्स्फटिकशशीनाम् ।
एतानि रूपाणि पुरःसराणि
ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥

English Translation

11. When Yoga is being performed, the forms which come first, producing apparitions in Brahman, are those of misty smoke, sun, fire, wind, fire-flies, lightnings, and a crystal moon.

पृथिव्यप्तेजोऽनिलखे समुत्थिते
पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२ ॥

English Translation

12. When, as earth, water, light, heat, and ether arise, the fivefold quality of Yoga takes place, then there is no longer illness, old age, or pain for him who has obtained a body, produced by the fire of Yoga.

लघुत्वमारोग्यमलोलुपत्वं
वर्णप्रसादः स्वरसौष्ठवं च ।

गन्धः शुभो मूत्रपुरीषमल्पं
योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥

English Translation

13. The first results of Yoga they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, a sweet odour, and slight excretions.

यथैव बिम्बं मृदयोपलिप्तं
तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही
एकः कृतार्थो भवते वीतशोकः ॥ १४ ॥

English Translation

14. As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the Self.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं
ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

English Translation

15. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

एषो ह देवः प्रदिशोऽनु सर्वाः ।
पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः
प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ १६ ॥

English Translation

16. He indeed is the god who pervades all regions: he is the first-born (as Hiranyagarbha), and he is in the womb. He has been born, and he will be born. He stands behind all persons, looking everywhere.

यो देवो अग्नौ योऽप्सु
यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु
तस्मै देवाय नमो नमः ॥ १७ ॥

English Translation

17. The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

तृतीयोऽध्यायः ।

य एको जालवानीशत ईशनीभिः
सर्वाल्लोकानीशत ईशनीभिः ।
य एवैक उद्भवे सम्भवे च
य एतद् विदुरमृतास्ते भवन्ति ॥ १ ॥

English Translation

1. The snarer who rules alone by his powers, who rules all the worlds by his powers, who is one and the same, while things arise and exist,--they who know this are immortal.

एको हि रुद्रो न द्वितीयाय तस्थु-
र्य इमांल्लोकानीशत ईशनीभिः ।
प्रत्यङ् जनास्तिष्ठति सञ्चुकोचान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

English Translation

2. For there is one Rudra only, they do not allow a second, who rules all the worlds by his powers. He stands behind all persons, and after having created all worlds he, the protector, rolls it up at the end of time.

विश्वतश्चक्षुरुत विश्वतोमुखो

विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सम्पतत्रै-
र्द्यावाभूमी जनयन् देव एकः ॥ ३ ॥

English Translation

3 That one god, having his eyes, his face, his arms, and his feet in every place, when producing heaven and earth, forges them together with his arms and his wings.

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं
स नो बुद्ध्या शुभया संयुनक्तु ॥ ४ ॥

English Translation

4. He, the creator and supporter of the gods, Rudra, the great seer, the lord of all, he who formerly gave birth to Hiranyagarbha, may he endow us with good thoughts.

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥ ५ ॥

English Translation

5 . O Rudra, thou dweller in the mountains, look upon us with that most blessed form of thine which is auspicious, not terrible, and reveals no evil!

याभिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ६ ॥

English Translation

6 . O lord of the mountains, make lucky that arrow which thou, a dweller in the mountains, holdest in thy hand to shoot. Do not hurt man or beast!

ततः परं ब्रह्म परं बृहन्तं
यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितार-
मीशं तं ज्ञात्वाऽमृता भवन्ति ॥ ७ ॥

English Translation

7. Those who know beyond this the High Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal.

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

English Translation

8 I know that great person (purusha) of sunlike lustre

beyond the darkness. A man who knows him truly, passes over death; there is no other path to go.

यस्मात् परं नापरमस्ति किञ्चिद्य-
स्मान्नणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥

English Translation

9. This whole universe is filled by this person (purusha), to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger, who stands alone, fixed like a tree in the sky.

ततो यदुत्तरततं तद्रूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥ १० ॥

English Translation

10. That which is beyond this world is without form and without suffering. They who know it, become immortal, but others suffer pain indeed

सर्वानन शिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ ११ ॥

English Translation

11. That Bhagavat exists in the faces, the heads, the

necks of all, he dwells in the cave (of the heart) of all beings, he is all-pervading, therefore he is the omnipresent Siva.

महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥ १२ ॥

English Translation

12. That person (purusha) is the great lord; he is the mover of existence, he possesses that purest power of reaching everything, he is light, he is undecaying.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिकल्पितो
य एतद् विदुरमृतास्ते भवन्ति ॥ १३ ॥

English Translation

13. The person (purusha), not larger than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind; they who know it become immortal.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम् ॥ १४ ॥

English Translation

14 The person (purusha) with a thousand(infinite) heads.
a thousand(infinite) eyes, a thousand(infinite) feet, having
compassed the earth on every side, extends beyond it by
ten fingers' breadth.

पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ १५ ॥

English Translation

15. That person alone (purusha) is all this, what has been
and what will be; he is also the lord of immortality; he is
whatever grows by food.

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १६ ॥

English Translation

16. Its hands and feet are everywhere, its eyes and head
are everywhere, its ears are everywhere, it stands
encompassing all in the world

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ १७ ॥

English Translation

17. Separate from all the senses, yet reflecting the qualities of all the senses, it is the lord and ruler of all, it is the great refuge of all.

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

English Translation

18. The embodied spirit within the town with nine gates, the bird, flutters outwards, the ruler of the whole world, of all that rests and of all that moves.

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

English Translation

19. Grasping without hands, hasting without feet, he sees without eyes, he hears without ears. He knows what can be known, but no one knows him; they call him the first, the great person (purusha).

अणोरणीयान् महतो महीया-

नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमीशम् ॥ २० ॥

English Translation

20. The Self, smaller than small, greater than great, is hidden in the heart of the creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the creator (the Lord).

वेदाहमेतमजरं पुराणं
सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य
ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ २१ ॥

English Translation

21 I know this undecaying, ancient one, the self of all things, being infinite and omnipresent. They declare that in him all birth is stopped, for the Brahma-students proclaim him to be eternal.

चतुर्थोऽध्यायः ।

य एकोऽवर्णो बहुधा शक्तियोगाद्
वरणाननेकान् निहितार्थो दधाति ।

विचैति चान्ते विश्वमादौ च देवः
स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

English Translation

1. He, the sun, without any colour, who with set purpose by means of his power (sakti) produces endless colours, in whom all this comes together in the beginning, and comes asunder in the end--may he, the god, endow us with good thought

तदेवाग्निस्तदादित्य-
स्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म
तदापस्तत् प्रजापतिः ॥ २ ॥

English Translation

2. That (Self) indeed is Agni (fire), it is Âditya (sun), it is Vâyu (wind), it is Kandramas (moon); the same also is the starry firmament, it is Brahman (Hiranyagarbha), it is water, it is Pragâpati (Virâg).

त्वं स्त्री पुमानसि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि
त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

English Translation

3. Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, tottered along on thy staff; thou art born with thy face turned everywhere.

नीलः पतङ्गो हरितो लोहिताक्ष-
स्तडिद्गर्भ ऋतवः समुद्राः ।
अनादिमत् त्वं विभुत्वेन वर्तसे
यतो जातानि भुवनानि विश्वा ॥ ४ ॥

English Translation

4. Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from whom all worlds are born.

अजामेकां लोहितशुक्लकृष्णां
बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

English Translation

5 There is one unborn being (female), red, white, and black, uniform, but producing manifold offspring. There is one unborn being (male) who loves her and lies by her;

there is another who leaves her, while she is eating what
has to be eaten.

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यन-
श्नन्नन्यो अभिचाकशीति ॥ ६ ॥

English Translation

6 Two birds, inseparable friends, cling to the same tree.
One of them eats the sweet fruit, the other looks on
without eating

समाने वृक्षे पुरुषो निमग्नोऽ-
नीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य
महिमानमिति वीतशोकः ॥ ७ ॥

English Translation

7. On the same tree man sits grieving, immersed,
bewildered, by his own impotence (an-îsâ). But when he
sees the other lord (îsa) contented, and knows his glory,
then his grief passes away.

ऋचो अक्षरे परमे व्योमन्
यस्मिन्देवा अधि विश्वे निषेदुः ।

यस्तं न वेद किमृचा करिष्यति
य इतद्विदुस्त इमे समासते ॥ ८ ॥

English Translation

8. He who does not know that indestructible being of the Rig-Veda, that highest ether-like (Self) wherein all the gods reside, of what use is the Rig-Veda to him? Those only who know it, rest contented.

छन्दांसि यज्ञाः क्रतवो व्रतानि
भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान् मायी सृजते विश्वमेत-
तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

English Translation

9. That from which the maker (mâyin) sends forth all this--the sacred verses, the offerings, the sacrifices, the panaceas, the past, the future, and all that the Vedas declare--in that the other is bound up through that mâyâ.

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

English Translation

10. Know then Prakriti (nature) is Mâyâ (art), and the great

Lord the Mâyin (maker); the whole world is filled with what
are his members.

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च विचैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

English Translation

11. If a man has discerned him, who being one only, rules
over every germ (cause), in whom all this comes together
and comes asunder again, who is the lord, the bestower of
blessing, the adorable god, then he passes for ever into
that peace.

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

English Translation

12. He, the creator and supporter of the gods, Rudra, the
great seer, the lord of all, who saw, Hiranyagarbha being
born, may he endow us with good thoughts.

यो देवानामधिपो
यस्मिन्ल्लोका अधिश्रिताः ।
य ईशे अस्य द्विपदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥ १३ ॥

English Translation

13. He who is the sovereign of the gods, he in whom all the worlds rest, he who rules over all two-footed and four-footed beings, to that god let us sacrifice an oblation.

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

English Translation

14. He who has known him who is more subtle than subtle, in the midst of chaos, creating all things, having many forms, alone enveloping everything, the happy one (Siva), passes into peace for ever.

स एव काले भुवनस्य गोप्ता
विश्वाधिपः सर्वभूतेषु गूढः ।

यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च
तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥ १५ ॥

English Translation

14. He who has known him who is more subtle than subtle, in the midst of chaos, creating all things, having many forms, alone enveloping everything, the happy one (Siva), passes into peace for ever.

घृतात् परं मण्डमिवातिसूक्ष्मं
ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १६ ॥

English Translation

16. He who knows Siva (the blessed) hidden in all beings, like the subtle film that rises from out the clarified butter, alone enveloping everything,--he who knows the god, is freed from all fetters.

एष देवो विश्वकर्मा महात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिकलृप्तो
य एतद् विदुरमृतास्ते भवन्ति ॥ १७ ॥

English Translation

17. That god, the maker of all things, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul, the mind;--they who know it become immortal.

यदाऽतमस्तान्न दिवा न रात्रिः
न सन्नचासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं
प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ १८ ॥

English Translation

18. When the light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri,--and the ancient wisdom proceeded thence.

नैनमूर्ध्वं न तिर्यञ्चं
न मध्ये न परिजग्रभत् ।
न तस्य प्रतिमा अस्ति
यस्य नाम महद् यशः ॥ १९ ॥

English Translation

19. No one has grasped him above, or across, or in the

middle. There is no image of him whose name is Great
Glory.

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एन-
मेवं विदुरमृतास्ते भवन्ति ॥ २० ॥

English Translation

20. His form cannot be seen, no one perceives him with
the eye. Those who through heart and mind know him
thus abiding in the heart, become immortal.

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ २१ ॥

English Translation

21. 'Thou art unborn,' with these words some one comes
near to thee, trembling. O Rudra, let thy gracious face
protect me for ever!

मा नस्तोके तनये मा न आयुषि

मा नो गोषु मा न अश्वेषु रीरिषः ।
वीरान् मा नो रुद्र भामितो
वधीर्हविष्मन्तः सदामित् त्वा हवामहे ॥ २२ ॥

English Translation

22. O Rudra! hurt us not in our offspring and descendants,
hurt us not in our own lives, nor in our cows, nor in our
horses! Do not slay our men in thy wrath, for, holding
oblations, we call on thee always.

पञ्चमोऽध्यायः ।

द्वे अक्षरे ब्रह्मपरे त्वनन्ते
विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या
विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ १ ॥

English Translation

1. In the imperishable and infinite Highest Brahman,
wherein the two, knowledge and ignorance, are hidden,
the one, ignorance, perishes, the other, knowledge, is
immortal; but he who controls both, knowledge and
ignorance, is another.

यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः ।

ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

English Translation

2. It is he who, being one only, rules over every germ (cause), over all forms, and over all germs; it is he who, in the beginning, bears in his thoughts the wise son, the fiery, whom he wishes to look on while he is born.

एकैक जालं बहुधा विकुर्व-
न्नस्मिन् क्षेत्रे संहरत्येष देवः ।
भूयः सृष्ट्वा पतयस्तथेशः
सर्वाधिपत्यं कुरुते महात्मा ॥ ३ ॥

English Translation

3. In that field in which the god, after spreading out one net after another in various ways, draws it together again, the Lord, the great Self, having further created the lords, thus carries on his lordship over all.

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्
प्रकाशयन् भ्राजते यद्वनड्वान् ।
एवं स देवो भगवान् वरेण्यो
योनिस्वभावानधितिष्ठत्येकः ॥ ४ ॥

English Translation

4. As the car (of the sun) shines, lighting up all quarters, above, below, and across, thus does that god, the holy, the adorable, being one, rule over all that has the nature of a germ.

यच्च स्वभावं पचति विश्वयोनिः
पाच्यांश्च सर्वान् परिणामयेद् यः ।
सर्वमेतद् विश्वमधितिष्ठत्येको
गुणांश्च सर्वान् विनियोजयेद् यः ॥ ५॥

English Translation

5. He, being one, rules over all and everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities.

तद् वेदगुह्योपनिषत्सु गूढं
तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।
ये पूर्वं देवा ऋषयश्च तद् विदु-
स्ते तन्मया अमृता वै बभूवुः ॥६॥

English Translation

6. Brahma (Hiranyagarbha) knows this, which is hidden in the Upanishads, which are hidden in the Vedas, as the

Brahma-germ. The ancient gods and poets who knew it,
they became it and were immortal.

गुणान्वयो यः फलकर्मकर्ता
कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा
प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

English Translation

7. But he who is endowed with qualities, and performs
works that are to bear fruit, and enjoys the reward of
whatever he has done, migrates through his own works,
the lord of life, assuming all forms, led by the three Gunas,
and following the three paths.

अङ्गुष्ठमात्रो रवितुल्यरूपः
सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव
आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥ ८ ॥

English Translation

8. That lower one also, not larger than a thumb, but
brilliant like the sun, who is endowed with personality and

thoughts, with the quality of mind and the quality of body,
is seen small even like the point of a goad.

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९ ॥

English Translation

9. That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेने तेने स युज्यते ॥ १० ॥

English Translation

10. It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined(only).

सङ्कल्पनस्पर्शनदृष्टिमोहै-
र्ग्रासाम्बुवृष्ट्यात्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही
स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥ ११ ॥

English Translation

11. By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places various forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

स्थूलानि सूक्ष्माणि बहूनि चैव
रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां
संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

English Translation

12. That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtile, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

अनाद्यनन्तं कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

English Translation

13. He who knows him who has no beginning and no end,

in the midst of chaos, creating all things, having many forms, alone enveloping everything, is freed from all fetters.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ १४ ॥

English Translation

14. Those who know him who is to be grasped by the mind, who is not to be called the nest (the body), who makes existence and non-existence, the happy one (Siva), who also creates the elements, they have left the body.

षष्ठोऽध्यायः ।

स्वभावमेके कवयो वदन्ति
कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ १ ॥

English Translation

1. Some wise men, deluded, speak of Nature, and others of Time (as the cause of everything); but it is the

greatness of God by which this Brahma-wheel is made to turn.

येनावृतं नित्यमिदं हि सर्वं जः
कालकारो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्तते ह
पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥ २ ॥

English Translation

2. It is at the command of him who always covers this world, the knower, the time of time, who assumes qualities and all knowledge, it is at his command that this work (creation) unfolds itself, which is called earth, water, fire, air, and ether;

तत्कर्म कृत्वा विनिवर्त्य भूय-
स्तत्त्वस्य तावेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा
कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ ३ ॥

English Translation

3. He who, after he has done that work and rested again, and after he has brought together one essence (the self) with the other (matter), with one, two, three, or eight, with time also and with the subtile qualities of the mind,

आरभ्य कर्माणि गुणान्वितानि
भावांश्च सर्वान् विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः
कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४ ॥

English Translation

4. Who, after starting the works endowed with (the three) qualities, can order all things, yet when, in the absence of all these, he has caused the destruction of the work, goes on, being in truth different (from all he has produced);

आदिः स संयोगनिमित्तहेतुः
परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं
देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

English Translation

5. He is the beginning, producing the causes which unite (the soul with the body), and, being above the three kinds of time (past, present, future), he is seen as without parts, after we have first worshipped that adorable god, who has

many forms, and who is the true source (of all things), as dwelling in our own mind.

स वृक्षकालाकृतिभिः परोऽन्यो
यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं
ज्ञात्वात्मस्थममृतं विश्वधाम ॥ ६ ॥

English Translation

6. He is beyond all the forms of the tree (of the world) and of time, he is the other, from whom this world moves round, when one has known him who brings good and removes evil, the lord of bliss, as dwelling within the self, the immortal, the support of all.

तमीश्वराणां परमं महेश्वरं
तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्-
विदाम देवं भुवनेशमीड्यम् ॥ ७ ॥

English Translation

7. Let us know that highest great lord of lords, the highest

deity of deities, the master of masters, the highest above,
as god, the lord of the world, the adorable.

न तस्य कार्यं करणं च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

English Translation

8. There is no effect and no cause known of him, no one is seen like unto him or better; his high power is revealed as manifold, as inherent, acting as force and knowledge.

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

English Translation

9. There is no master of his in the world, no ruler of his, not even a sign of him. He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord.

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ॥ १० ॥

English Translation

10. That only god who spontaneously covered himself, like a spider, with threads drawn from the first cause (pradhâna), grant us entrance into Brahman.

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

English Translation

11. He is the one God, hidden in all beings, all-pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities.

एको वशी निष्क्रियाणां बहूना-
मेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

English Translation

12 He is the one ruler of many who (seem to act, but really do) not act; he makes the one seed manifold. The wise who perceive him within their self, to them belongs eternal happiness, not to others.

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

English Translation

13. He is the eternal among eternal, the thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is to be apprehended by Sâṅkhya (philosophy) and Yoga (religious discipline), he is freed from all fetters.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

English Translation

14. The sun does not shine there, nor the moon and the

stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lightened.

एको हंसः भुवनस्यास्य मध्ये
स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वा अतिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ १५॥

English Translation

15. He is the one bird in the midst of the world; he is also (like) the fire (of the sun) that has set in the ocean. A man who knows him truly, passes over death; there is no other path to go.

स विश्वकृद् विश्वविदात्मयोनि-
र्जः कालकालो गुणी सर्वविद् यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः
संसारमोक्षस्थितिबन्धहेतुः ॥ १६॥

English Translation

16. He makes all, he knows all, the self-caused, the knower, the time of time (destroyer of time), who assumes qualities and knows everything, the master of nature and

of man, the lord of the three qualities (guna), the cause of the bondage, the existence, and the liberation of the world.

स तन्मयो ह्यमृत ईशसंस्थो
जः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यत ईशनाय ॥ १७ ॥

English Translation

17. He who has become that , he is the immortal, remaining the lord, the knower, the ever-present guardian of this world, who rules this world for ever, for no one else is able to rule it.

यो ब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

English Translation

18. Seeking for freedom I go for refuge to that God who is the light of his own thoughts, he who first creates Brahman (m.) and delivers the Vedas to him;

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्दनमिवानलम् ॥ १९ ॥

English Translation

19. Who is without parts, without actions, tranquil, without fault, without taint, the highest bridge to immortality--like a fire that has consumed its fuel.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

English Translation

20. Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.

तपःप्रभावाद् देवप्रसादाच्च
ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं
प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१ ॥

English Translation

21. Through the power of his penance and through the grace of God has the wise Svetâsvatara truly proclaimed Brahman, the highest and holiest, to the best of ascetics, as approved by the company of Rishis.

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ २२ ॥

English Translation

22. This highest mystery in the Vedânta, delivered in a former age, should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a pupil.

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

English Translation

23. If these truths have been told to a high-minded man, who feels the highest devotion for God, and for his Guru as for God, then they will shine forth,--then they will shine forth indeed.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥